A

SERMON

On the DEATH of

King GEORGE the Second.

[Price Sixpence.]

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Occaſioned by the DEATH

OF HIS

Moſt SACRED MAJESTY

King GEORGE the Second.

PREACHED

In *Little Wild-Street*,

Nov. 2d. 1760.

Publiſhed at the Requeſt of the Hearers.

By *SAMUEL STENNETT.*

LONDON

Printed for A. WARD, at the *King's Arms*, *Cornhill*; and R. BISHOP facing *Newport-Street*, *Leiceſter-fields*. M.DCC.LX.

SERMON

Occasioned by the DEATH

OF HIS

MOST SACRED MAJESTY

King GEORGE the Second.

PREACHED

In Lincoln's-Inn Chapel,

BRITISH MUSEUM

Published at the Request of the Hearers.

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Printed for ALLMAN, at the King's Arms, Corn-hill; and R. BALDWIN, facing Mercers-Chapel, Cheapside. M.DCC.LX.

1 CHRON. xxix. 27, 28.

—Thirty and three years reigned he in Jeruſalem: *and he died in a good old age, full of days, riches and honor.—*

SUCH is the account the ſacred hiſtorian gives, of the deceaſe of *David*, one of the greateſt and beſt of kings. In like terms alſo, will hiſtory record the mournful providence, we this day deplore. —THIRTY AND THREE YEARS REIGNED GEORGE THE SECOND AND HE DIED IN A GOOD OLD AGE FULL OF DAYS RICHES AND HONOR.

BUT it is not in the cold language of an hiſtorian that I can relate, nor is it, methinks, with the indifference of diſtant

times that you can hear, an event of ſuch importance. He is no more!—What heart but feels a ſound ſo ſad and ſolemn! The Prince who long governed us with wiſdom, equity, and moderation; who guarded our liberties with a jealous and watchful eye; who ſought our happineſs with a tender and zealous concern; who fought our battles, enlarged our borders, healed our diviſions, and by the bleſſing of God on his counſels and arms, made us a great and proſperous people: the Prince who ſo reigned over us, as few had ever done before him; and extended his conqueſts farther than any of them could boaſt, not into diſtant lands only, but into the hearts of his enemies at home: What ſhall I ſay? This great and good Prince, the father of his country, the friend of mankind, and the favorite of Providence, is no more. Such reflections ſurely, would be too painful to a grateful and conſiderate mind, were it not relieved by the bright and pleaſing proſpects we enjoy, in his illuſtrious offspring and ſucceſſor. Nevertheleſs even theſe, tho' they revive our ſpirits, cannot

make

make us forget our ſorrows; or diſcharge us from the debt we owe to the providence of God, and to his memory, on the preſent ſolemn occaſion.

Soon to forget him is hardly poſſible: and to refrain from ſuch public expreſſions of grief as theſe, is not only indecent in itſelf; but argues a degree of levity, highly unbecoming a good man, and a chriſtian. When *Moſes* the ſervant of the Lord died, the children of *Iſrael* wept for him, in the plains of *Moab*, thirty days [a]: and ſo very affecting was the public lamentation, for good *Joſiah* the king, that when any extraordinary mourning happened, even for ſome hundreds of years afterwards, it was ſaid to be like that of *Hadadrimmon*, in the valley of *Megiddon* [b]. We are not indeed under that extraordinary providence, which was the peculiar privilege of the *Jews*; yet our liberties, both civil and religious, do, under God, ſo much depend on the will of our ſuperiors, that it would be great ſtupidity, were we not duly affected

[a] Deut. xxxiv. 8. [b] Zech. xii. 11.

with the mortality of princes, and were we not ready to offer the grateful tribute of our tears, in this public way, to the memories of thoſe who have ruled long and well over us. The *Proteſtant Diſſenters* have, I am ſure, the higheſt reaſon to expreſs ſuch a temper, on the preſent occaſion: and if they have any ſenſe of religion on their minds, and any remembrance—any feeling of the ſufferings, which their pious anceſtors endured under former reigns, they will want no motive to excite them to it. It is, my brethren, the voice of God to the whole land: and the man of wiſdom will hear it. May we be the men of wiſdom, who hear the voice, who underſtand it, and who are made better by it! That this may be the happy caſe with us, I ſhall attempt ſome general improvement of the hiſtory before us.

I. I SHALL give you the character of *David*, with a ſhort account of his happy and proſperous reign, and the circumſtances attending his death. Theſe things I ſhall

II. APPLY

II. APPLY to the preſent occaſion: and then,

III. MAKE ſome ſuitable reflections on the whole.

I. WE begin with the character of this great and excellent prince, and the circumſtances of his reign and death, as they are recorded in the text.

OF all the kings of *Iſrael*, the name of *David* makes the brighteſt figure in the *Jewiſh* hiſtory. His natural endowments, his religious character, and his princely virtues, were all truly admirable. On each of theſe I might particularly enlarge. I might ſpeak of his perſon, which the hiſtorian tells us was fair and comely; of his genius, which was bright and enterprizing; of his natural diſpoſition, which was humane, generous, and condeſcending; and of his exalted piety, wherein he excelled moſt others, and of which his writings furniſh a lively and convincing proof. I might ſpeak of the extraordinary

and

and ſupernatural gifts beſtowed on him, which have rendered his name ſo famous in the church of God; and of a circumſtance, which, tho' it entered not into his real character, yet was the higheſt honor confered on him; I mean, that the Son of God himſelf condeſcended to be called *the Son of David* [c]. But I forbear. It is in the character of a Prince we are now to view him: and we ſhall find him poſſeſſed of all thoſe royal virtues, which eminently qualified him to reign over a free, a numerous, and a powerful people.

WISDOM has been generally firſt mentioned, as not only the bright ornament, but the neceſſary accompliſhment of a great king. Herein *David* excelled: for, as the ſcriptures tell us, he was *wiſe, according to the wiſdom of an angel of God, to know all things that are in the earth* [d]. The manner he behaved himſelf in the houſe of *Saul*, his conduct when he aſcended the throne, the meaſures he purſued amidſt the various viciſſitudes of his reign, and the pre-

[c] Mark xii. 35. [d] 2 Sam. xiv. 20.

precautions he took juſt before his death, reſpecting the ſettlement of his crown, all ſhew him to have been poſſeſſed of an uncommon ſhare of ſagacity and prudence. But, however ſuperior his abilities for government were, he did not truſt to his own underſtanding; but as he ſought direction of God in all his affairs, ſo he paid a due regard to the counſels of thoſe, whoſe experience and influence gave them acceſs to his throne. His wiſdom, thus ſupported by the advice of his nobles, was accompanied with that firmneſs, reſolution, and vigor, which contributed greatly to the ſucceſs of his meaſures. What he reſolved with deliberation, he executed with ſpirit.

But there were other virtues, by which theſe his natural talents for government were mightily improved and adorned—virtues to which the courts of princes are often ſtrangers. The principles of truth and juſtice were firmly eſtabliſhed in his heart, and added daily ſtrength and ſecurity to his throne, while his wiſdom re-

flected a bright luſtre upon it. *He executed judgment and juſtice among all his people*[e], Nor was the adminiſtration of it confined within his own borders; but diſtributed with an impartial hand into the countries all around him. His faith with neighbouring princes was always held ſacred and inviolable; for he was ſuperior to the little arts of perfidy, fraud, and diſſimulation: and whenever he ſaw it neceſſary to carry the ſword into any of their borders, it was in defence of a juſt and righteous cauſe, So that the maxim he laid down at the cloſe of his life, for the inſtruction of *Solomon*, was that by which he always regulated his own practice.—*He that ruleth over men muſt be juſt, ruling in the fear of God*[f].

Nor was his juſtice ſo ſevere and unrelenting, as not to admit of the exerciſe of tenderneſs and moderation: for tho' the ſafety of his people, and the honor of his government, made it neceſſary that he ſhould inflict exemplary puniſhment upon ſome

[e] 1 Chron. xviii. 14. [f] 2 Sam. xxiii. 3.

ſome; yet there were others, who ſhared the happy and unexpected fruits of his clemency and forbearance. It was a moſt daring affront that *Shimei* the *Benjamite* offered to his perſon, when by an unnatural rebellion he was obliged, for a while, to retire from his court at *Jeruſalem*. He *went along on the hill's ſide over againſt him, and curſed as he went, and threw ſtones at him, and caſt duſt* [a]. But *David*, inſtead of executing that vengeance upon this inſolent rebel, which he moſt righteouſly deſerved, and to which he was urged by the preſſing inſtances of his ſervants, makes this warm reply to the jealouſy they very naturally expreſſed for his honor—a reply which ſhews him to have been a ſtranger to every cruel and revengeful ſentiment—*What have I to do with you, ye ſons of* Zeruiah, *that ye ſhould this day be adverſaries unto me? Shall there any man be put to death this day in* Iſrael? *For do not I know, that I am this day king over* Iſrael [b]?

NAY more than this his lenity exceeded: for, not ſatisfying himſelf with thoſe

 expreſſions

[a] 2 Sam. xvi. 13. [b] 2 Sam. xix. 22.

expreſſions of moderation only, which prudence and policy dictate, he nobly triumphed in the moſt diffuſive acts of kindneſs and generoſity. His breaſt glowed with love to good men; his heart felt the miſeries of the diſtreſſed; and his enemies themſelves were the ſharers of his beneficence. How generous was his treatment of *Saul*, when a fair opportunity offered, of revenging the injuries, which that cruel Prince had done him! *The Lord forbid*, ſays he, *that I ſhould ſtretch forth mine hand againſt the Lord's anointed*[i]. A generoſity, which produced an effect as glorious, as it was itſelf ſingular: for it gave him a victory, which his ſword could never have obtained—a victory over the obdurate heart of a moſt unrelenting enemy. Saul *lift up his voice and wept*, ſaying, *Thou art more righteous than I: for thou haſt rewarded me good, whereas I have rewarded thee evil. And thou haſt ſhewed this day, how that thou haſt dealt well with me: foraſmuch as when the Lord had delivered me into thine hand, thou killedſt me not*[k]. Yea ſo

[i] 1 Sam. xxiv. 6. [k] 1 Sam. xxiv. 16, 17, 18.

ſo exact was his honor, that inſtead of exulting over the tyrant, when Providence had laid him in the duſt, and thereby made way for him to the crown, he moſt ſeverely reſented the levity of him, who with a pleaſant air brought him the tidings of his death [l]: and he very liberally rewarded the humanity of thoſe valiant men, who reſcued the remains of their deceaſed king out of the hands of the *Philiſtines* [m]. To which I muſt add, that ever after forgetting the unkindneſs of *Saul*, he behaved with the utmoſt tenderneſs towards his family.

The ſame temper, which diſpoſed him thus to act towards his enemies, appeared likewiſe in all thoſe bowels of compaſſion he felt for the diſtreſſed. How patiently did he liſten to the petition of the widow of *Tekoah!* and with what emotion of ſoul did he aſſure her that he would *give charge concerning* her complaint [n]! Not to ſay how his wrath kindled at the Prophet *Nathan*'s

 ſtriking

[l] 2 Sam. i. 13—16. [m] 2 Sam. ii. 4—7. [n] 2 Sam. xiv. 4—11.

ſtriking repreſentation of the man, who had cruelly oppreſſed his poor neighbor [o].

A HEART capable of ſuch ſympathy as this, you will eaſily ſuppoſe, muſt be formed for all the offices of friendſhip and love. A ſufficient proof of which we have in the warm and ſteady affection that ſubſiſted between him and *Jonathan*. He *loved him as his own ſoul*: and the neceſſity of his affairs obliging them for a while to part, they *wept* in each others embraces, *until* David *exceeded* [p]. Nor can I forget to mention the moving language that dropt from his lips, when the news was brought him of the defeat and death of *Abſalom* his ſon. Although he fell in an action, the moſt traiterous and unnatural that was ever heard of; yet the tenderneſs of a friend, and the bowels of a parent, totally ſuppreſſed every incenſing reflection, and obliged him to lament in an extaſy of grief—*O my ſon* Abſalom, *my ſon, my ſon* Abſalom: *would God I had died for thee, O* Abſalom, *my ſon, my ſon* [q].

SUCH

[o] 2 Sam. xii. 1—6. [p] 1 Sam. xx. 41. [q] 2 Sam. xviii. 33.

SUCH was the humanity of this excellent prince—a humanity that did not in the leaſt proceed from imbecillity or weakneſs of mind, which, it muſt be acknowledged, is ſometimes the cauſe of exceſſive tenderneſs and compaſſion, or however greatly contributes to it. No. He was as valiant, as he was generous: and by the happy conjunction of theſe two virtues, which are indeed inſeparable, and ſhed a mutual luſtre on each other; he ſhewed a greatneſs of mind in which few have equalled him. No danger ever intimidated him, when the cauſe of God and his country were concerned. With what amazing reſolution did he accept the challenge of the *Philiſtine* champion, who dared to defy the armies of the living God: and, tho' ſo very inferior to him in ſtature and military ſkill, how bravely did he conquer him at ſingle combat! Nor was this the only proof he gave of his valor: for as he fought many battles, and in all of them ſeemed regardleſs of his own ſafety; ſo he juſtly merited the applauſe of the people, when they ſung before him—Saul *has ſlain his thouſands,*

ſands, and David *his ten thouſands* [r]. Nay, what rendered his courage the more deſerving of this high applauſe it received, was the principle that animated it: for it did not ariſe from vain glory, or a prodigality of life; but from a lively ſenſe of his duty to God, and from the tendereſt affection for his country. He was the ſervant of God, and the father of his people. His breaſt was fired with a true zeal for the honor of the one, and with the moſt ardent wiſhes for the happineſs and proſperity of the other. Animated with theſe motives, he was fearleſs of danger, and patient of all the fatigues and hardſhips, to which conſtant action expoſed him. Neither did he hereby contract a fierceneſs of temper, or an indifference to the lives of his people; which is too often the ſad effect of a conſtant attention to war, and the calamitous ſcenes it neceſſarily brings after it. So far from this, that he refuſed to drink of the water of *Bethlehem*, becauſe they who brought it him had obtained it at the hazard of their lives. *It is their*

[r] 1 Sam. xviii. 7.

their blood, ſays he, *God forbid that I ſhould do this thing* [a]. The like jealous regard he alſo ſhewed to the liberties of his ſubjects, not allowing himſelf to encroach on their rights, nor careleſly permitting others to do it with impunity.

In one word, what completed his character as a good Prince, was the ſtrict regard he paid to the influence of Providence in all his affairs. The divine wiſdom he earneſtly implored, to direct his counſels: and on the divine aſſiſtance he firmly relied, for the ſucceſs of his meaſures. To God he looked with humble confidence, when he girded on his ſword for battle, and marched out againſt the enemy in the field: and to the ſame God he failed not to offer his ſolemn praiſes, when victory was declared on his ſide. *Bleſſed be the Lord my ſtrength*, ſays he, *who teacheth my hands to war, and my fingers to fight.* It is he *who ſubdueth* the *people under me. It is he who giveth ſalvation to kings: who delivereth* David *his ſervant from the hurtful*

[a] 1 Chron. xi. 19.

ful ſword[t]. Nor were the expreſſions of his piety confined to theſe occaſions only: for it was the buſineſs of his life, to reform the manners of his people; to heal the unhappy diviſions that prevailed among the tribes; and to bring the worſhip of God under the regulations, which he had received immediately from heaven. Yea, ſo ardent was the zeal he felt for the glory of God, that tho' he was not himſelf permitted to build a temple to his name; yet he earneſtly wiſhed the accompliſhment of this great deſign, and made very large and expenſive preparations for it.

SUCH was the character of *David*; ſuch were the virtues he poſſeſſed; and in ſuch manner did he reign over a great and happy people: God himſelf bearing this teſtimony to him—*I have found* David, *a man after mine own heart, who* hath *fulfilled all my will*[u].

IT remains, that I now ſpeak of the bleſſings which the divine Providence beſtowed

[t] Pſal. cxliv. 1, 2, 10. [u] Acts xiii. 22.

ſtowed upon this excellent prince, and which our text tells us, were *length of days, riches,* and *honor*—rewards, which in thoſe times, were very frequently and largely diſpenſed to wiſe and good men. Thus, when *Solomon* draws the character of *Wiſdom,* by which he intends religion, he deſcribes her, as having *length of days in her right hand; and in her left hand riches and honor* [v].

1. *LENGTH of days.* This was the happineſs of *David:* and a very great one it was, ſince under that diſpenſation, long life was generally agreed to be a ſpecial mark of the providential favor of God. His reign was long. *Thirty and three years reigned he in* Jeruſalem: and forty in all, including the time he reigned over *Judah* in *Hebron.* Some of the *Jewiſh* princes were called away by death from their thrones, almoſt as ſoon as they aſcended them. But it was his privilege, you ſee, as it had been of ſeveral of his predeceſſors, ſuch as *Moſes, Othniel, Deborah, Gideon,*

 Eli,

[v] Prov. iii. 16.

Eli, *Samuel*, and *Saul*, to poſſeſs the government to this late period. The length of his life alſo was proportionable to that of his reign. Seventy years he lived—a term, which we may reaſonably conclude, he did not wiſh to exceed. *Moſes*, the man of God, had long before his time obſerved, that *the days of our years are threeſcore years and ten; and if by reaſon of ſtrength they be fourſcore years, yet is their ſtrength labor and ſorrow: for it is ſoon cut off, and we flee away*[x]. When his ſtrength therefore began to decline, and the powers of nature fail, he could not but in theſe circumſtances be deſirous, of ceaſing from his labors on earth, and of aſpiring to the active ſervices and joys of heaven. With this temper of mind he received his diſmiſſion hence; and to his unſpeakable advantage, exchanged a temporal, for an immortal crown of glory and happineſs above. Having *ſerved his generation by the will of God*, he *fell on ſleep*[y]. Again,

2. If

[x] Pſal. xc. 10. [y] Acts xiii. 36.

2. If *wealth* be a bleſſing, as it moſt certainly is to a wiſe and good Prince, *David* was in this reſpect favored above all his predeceſſors; and it is probable, above all the kings of the earth at that time. Some idea we may form of his riches, from the ſhort account, the ſacred hiſtorian gives, of his people, his arms, his conqueſts, his treaſures, and his attendants. His *people* were *like the duſt of the earth for multitude* [y]. His army conſiſted of three hundred thouſand men——the ſtanding force of the kingdom [z]: and tho' he was not ambitious of power——a paſſion that has proved the bane of mankind, and the ſource of ſome of the moſt terrible calamities that have overſpread our world—— yet we may reaſonably ſuppoſe, that his dominions were conſiderably enlarged, by the victories he obtained over the *Philiſtines*, *Moabites*, *Syrians*, and other nations. Of this however we are ſure, that theſe his conqueſts brought a large acceſſion of wealth to his treaſuries. For ſo immenſe were his riches, that beſides his other

[y] 2 Chron. i. 9. [z] 1 Chron. xxvii. 1.

poſſeſſions, he himſelf ſays at the cloſe of his life, he had *prepared for the houſe of the Lord an hundred thouſand talents of gold, and a thouſand talents of ſilver* [a]; *and of braſs, and iron, without weight* [b]. Whence it may be alſo concluded, that the trade of his kingdom was greatly increaſed; for otherwiſe we cannot account for the large offerings, which on this occaſion the people made, towards building the temple. To all which if we add the account given us of his ſervants, his treaſurers, his counſellors, his generals, and the officers ſet over his ſtore-houſes, his caſtles, his vineyards, his flocks, and his herds, we muſt allow him to have been a very rich and powerful prince indeed. But more than this,

3. THE

[a] If we reckon a talent of gold at 4500 l. and a talent of ſilver at 375 l. according to the uſual computation, the ſums here mentioned will amount to 825,000,000 l. an incredible treaſure! But the difficulty is eaſily ſolved, by ſuppoſing that the talent here ſignifies indifferently any *piece or maſs*, of gold or ſilver: in which ſenſe we find this word כִּכָּר is uſed, *Zech.* v. 7. and applied even to lead.

[b] 1 Chron. xxii. 14.

3. The hoary head of this great and mighty king was crowned with *honor* and glory. *He died full of days, riches and honor.* He was the man whom God delighted to honor; *who was raiſed up on high, the anointed of the God of Jacob* [b]. Not to ſpeak of the honorable mention made of his name in the ſacred pages, as a prophet, as a good man, and the man after God's own heart; it is ſufficient here to obſerve the renown he acquired, thro' the favor of heaven, in the character of a Prince. His *fame went out into all lands, and the Lord brought the fear of him on all* the *nations* round about [c]. He honored him likewiſe in the eyes of his own people: for ſure no king was ever held in higher veneration by his ſubjects, than he was. *All Iſrael and Judah loved him* [d]. Nay, ſuch was the warmth of their affection for him, that on one occaſion they publicly declared, *Thou art worth ten thouſand of us* [e]. So indeed they might well expreſs themſelves, when they reflected what various and rich bleſſings through his means they

[b] 2 Sam. xxiii. 1.
[c] 1 Chron. xiv. 17.
[d] 1 Sam. xviii. 16.
[e] 2 Sam. xviii. 3.

they enjoyed; how he had fought their battles; ſaved them from their enemies; enlarged their borders; united their tribes; and, by the favor of Providence, made them the moſt happy and proſperous people under the ſun. Nor did they thus love and honor him in his life only. No. They conſidered him as the father of their country, and as ſuch they moſt ſincerely and affectionately deplored his death. His advanced age, though it rendered the event the leſs ſudden and unexpected, did not in the leaſt detract from their tender regard to his memory; but rather increaſed, as it moſt juſtly ought to do, their veneration for it. O what tears of ſad and genuine ſorrow muſt a grateful people ſhed at the tomb of ſuch a Prince! And with what emotion of ſoul, may we ſuppoſe they expreſſed themſelves, in the very words perhaps which he himſelf had uſed at the grave of *Abner* —*This day a Prince and a great man is fallen in Iſrael*[1]!

THUS died *David* the king in a good old age, full of days, riches and honor. But

[1] 2 Sam. iii. 38.

But when *David* died, did the hopes of *Iſrael* die with him? No. By the favor of God *Solomon his ſon reigned in his ſtead* —a ſon who, though of a tender age, inherited his father's virtues; his wiſdom, riches, and honor: and under whom they enjoyed a long, a happy, and an undiſturbed peace, which was the fruit of *David*'s heroic valor, and of his active and prudent counſels. A proſpect this, which, as it adminiſtered great comfort to the good old King in his laſt moments; ſo might well ſerve to alleviate the grief of his afflicted people, while they were publicly lamenting his loſs.

HAVING thus attempted the character of *David*, and given you ſome brief account of his happy and proſperous reign, and of the circumſtances attending his death; I come now

II. To apply what has been ſaid to the preſent mournful occaſion.

A

A MOURNFUL occaſion I call it; for ſo duty and affection oblige me to expreſs myſelf: and ſuch I am perſuaded you feel it. What man of a public ſpirit, and an ingenuous mind, but muſt be deeply affected with the loſs we this day ſuſtain! His advanced age has indeed in ſome ſort prepared us for the event: the numerous offſpring he has left behind him, has happily ſecured us from the fears that have been often felt on theſe occaſions: and the bright proſpects we enjoy in his illuſtrious Grandſon, who now poſſeſſes his crown, have very juſtly raiſed our ſinking ſpirits, and ſpread a joyful air over our countenances. But theſe circumſtances, as they may be reaſonably ſuppoſed to increaſe the regard we owe to his memory; ſo, by relieving our minds of the exceſſive grief we ſhould otherwiſe endure, they the better enable us to pay this juſt and natural tribute to it.

FLATTERY is I know never ſo much to be ſuſpected, as when the characters of Princes are attempted. But were we guilty

of an exceſs, while we are reciting his virtues, we have an excuſe to offer, which has frequently been admitted in inſtances of private friendſhip; I mean, a partiality which natural affection almoſt neceſſarily induces. For we this day mourn the death of a Parent—a King, who has been a nurſing father to our *Iſrael*; and who has long ſince merited the precedence of all other Princes, both in reſpect of the mildneſs, juſtice, and wiſdom of his adminiſtration, and of the honor, happineſs, and proſperity, by which Providence has diſtinguiſhed his reign. Look around you, and ſay, where among all the monarchs that rule on our earth, is his equal. Look back into the hiſtory of former times, and ſay, which of his predeceſſors, without detracting from the merit of any of them, has ſwayed the ſcepter for ſo many years, with ſuch reputation to himſelf, and ſuch advantage to his ſubjects, as he has done. Shall foreigners envy us our felicity; and poſterity recount the bleſſings we enjoy? and ſhall we remain wholly inſenſible of hem? Shall they deſcribe the virtues of

our King, and record the actions he has done? and ſhall we who have both known and felt the happy influence of them, paſs them over in ſilence and death? No. This is an ingratitude very ill becoming the profeſſion we make; and which in the *Jews* of old was very ſeverely puniſhed by heaven. But there is a higher motive than that of the juſtice due to our deceaſed King, to awaken our attention to this important event. The relation that ſubſiſts between Princes and their ſubjects, God has himſelf eſtabliſhed: and when he calls them from their thrones, and thereby diſſolves our connections with them; he ſolemnly commands us to reflect ſeriouſly on their conduct towards us, on the bleſſings we have received through their means, and the loſs we ſuſtain by their death.

The royal virtues of our late Sovereign you have anticipated, while I have been deſcribing thoſe of *David:* and I doubt not, but you have been ſtruck with the ſimilarity of many circumſtances in the reign, and the deceaſe both of the one,

and the other. If wiſdom, ſteadineſs, juſtice, moderation, valor, a love of his country, and a regard to the providence of God in all his affairs; if theſe were the virtues that formed the character of *David*, I am ſure we may without flattery affirm, that we have a happy reſemblance of him in the inſtance before us.

WHOEVER conſiders the nature of our excellent conſtitution; and then reflects on his foreign connections, the diſputes he has been engaged in abroad, the rebellion he has had to contend with at home, and the unhappy diviſions that formerly prevailed among his ſubjects; whoever conſiders theſe things, muſt needs admire that prudence, which has enabled him ſo to conduct, amidſt all theſe viciſſitudes, as not only to keep the firm poſſeſſion of his throne, but to ſecure to himſelf the eſteem and affection of all ſorts of men, and with the bleſſing of God, to raiſe this nation to that pitch of glory, in which we now ſee it. The ſteadineſs of his counſels, and the firmneſs with which he has purſued

his measures, are notorious to all; and secure him from the least suspicion of timidity and irresolution. The whole world also is a witness to the sacred and inviolable regard, he has ever paid to all his public engagements. While other Princes have had recourse to the base arts of fraud and dissimulation, in order to compass their ambitious and unreasonable designs; he hath shewn a noble superiority to them all, and hath raised his character not upon the ruins of his innocent neighbors, nor by any of those violent measures, which an insatiable lust of power dictates; but by a prudent and just care of his own dominions, and a compassionate concern to aid and relieve the oppressed. Amidst all the infamy that falls on the head of *Austria*, for her base perfidy, and foul ingratitude; *Prussia* and his other allies will proclaim aloud, to all the world, and to the latest posterity, the fidelity, the compassion, and the generosity of GEORGE THE SECOND.

NOR has he failed to administer that justice to his subjects at home, which has

thus governed his conduct towards his neighbours abroad. Neither blood, nor honor, nor intereſt, have been able to ſkreen thoſe from the puniſhment due to their crimes, who by diſaffection, cowardice, or a neglect of duty, have betrayed their country; or, who have ſhed innocent blood.—So ſtrict a regard has he paid to that juſtice, the due diſtribution of which is as neceſſary to the happineſs of a people, as the exerciſe of clemency and mercy! The principles of equity, and the eſtabliſhed laws of his country, have been ever the rule of his conduct. Nay, ſo careful has he been not to ſtretch his prerogative beyond its juſt limits, and not in the leaſt to infringe upon the properties of his ſubjects, that in ſome inſtances, none have with greater difficulty obtained their right, than he has himſelf. His throne has been eſtabliſhed by righteouſneſs: and with the prophet *Samuel* of old he could appeal to his people, ſaying, *Whoſe ox have I taken? or whoſe aſs have I taken? or whom have I defrauded? whom have I oppreſſed*[f]? Our liberties

[f] 1 Sam. xii. 3.

liberties have been always dear to him! and, while he has given us the fulleſt proof, that he was incapable of offering the leaſt violence to them himſelf; he has with the utmoſt attention guarded them from the attempts of all others. So that under our vines and our fig-trees we have quietly ſat down, and chearfully enjoyed the fruit of our honeſt labor: and the worſhip of God we have peaceably attended, according to the dictates of our conſciences, none daring with impunity to make us afraid.

But it is not this negative merit only, by which he has endeared his memory to us. No. While he has thus held tyranny and oppreſſion at a diſtance from his throne, he hath made his crown bright, and his name illuſtrious, by the liberal and diffuſive exerciſe of the poſitive duties of humanity and goodneſs. The ſubjects of thoſe his foreign dominions, whoſe only law is their ſovereign's will, can loudly teſtify this. They can ſay, and I doubt not they do it with tears of real ſorrow, how

how happily they have lived under his mild and gentle adminiſtration; and what tender compaſſion he has expreſſed for the miſeries they have endured, by the mercileſs devaſtations of their cruel enemies; and which have been their ſad lot for no other reaſon, than becauſe their Prince was our King. But we need not go from home to learn this. Of his humane and princely generoſity we have ſufficient proofs among ourſelves. He conſidered all his ſubjects as his children; and like an affectionate Parent, he moſt ardently wiſhed, and conſtantly ſought their happineſs. The diſtreſſed he liberally relieved: and even thoſe who had forfeited their lives to the laws of their country, were not beyond the reach of his compaſſion. The neceſſary orders for their execution, were always iſſued with a reluctance, which ſhewed how ſenſibly he was touched with their folly and miſery: and where mercy could interpoſe, conſiſtent with the honor of his government and the ſafety of his people, there it was ſure to be extended with the greateſt alacrity and pleaſure.

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The rebellion in forty five, as it ſerved to eſtabliſh him on his throne more firmly than ever; ſo it had this effect, as well by the lenity of his conduct towards thoſe deluded and ungrateful wretches, who fell into the hands of juſtice, as by the complete conqueſt his arms obtained over the reſt.

The greatneſs of mind, which thus appeared in all his acts of lenity and mercy, even towards the enemies of his perſon and government, will leave us no room to queſtion, that he was poſſeſſed of a perſonal valor, not unlike that of *David* himſelf. *Oudenarde* will ſay with what intrepidity he faced the arms of *France*, in his youthful days—fearleſs of danger, tho' his horſe was ſhot under him, and a General fell at his ſide. Nor ſhall we eaſily forget, how he expoſed his perſon, even in advanced life, on the plains of *Dettingen*; where he bravely aſſerted the injured rights of his country, and liberally reaped the fruits of his conduct and valor, in the glorious victory he obtained on that great occaſion.

Thus hath he fought our battles, and thus has he hazarded his life in defence of our liberties. Such a Prince ſurely deſerves the higheſt applauſe: nay his enemies themſelves cannot fail to contribute their part to the honor due to his memory; ſince, while they have felt the juſt indignation of his ſword, they have experienced the fruits of that generoſity, which is the nobleſt proof of real valor. For we have ſeen him, out of his tender compaſſion for the miſeries of mankind, amidſt all the amazing ſucceſſes with which Providence has crowned his arms, making overtures of peace to thoſe, who as they had no claim to ſuch generoſity, ſo conſidering the deſperate ſtate of their affairs, had little reaſon to expect it. A generoſity this, unknown to the generality of princes, whoſe only motive to war is ambition, and who promiſe themſelves no other rewards, than the ſpoils of their innocent neighbors.

In one word; that which completes his character, and adds the brighteſt luſtre

to it, is the religious regard he has ever paid to the influence of heaven in all his affairs. The ſettlement of the *Proteſtant ſucceſſion* in his illuſtrious houſe, was an event wherein the hand of Providence ſignally appeared: nor did he forget to expreſs his ſenſe of this, when it firſt took effect in the peaceable acceſſion of his royal Father to the crown and dignity of theſe realms. During the ſeveral viciſſitudes of his reign, we have ſeen him publicly implore the direction and bleſſing of Almighty God: and when victory has declared itſelf on his ſide, we have heard him with great reverence and gratitude aſcribe praiſe to the ſame God, ſaying, in the language of *David*, whom he imitated in this as well as his other virtues, *I will not truſt in my bow, neither ſhall my ſword ſave me: but thou haſt ſaved us from our enemies, and haſt put them to ſhame that hated us* [f].

Such was the character of this great and excellent Prince; I ſhould rather ſay, ſuch are the out-lines of his character, and

[f] Pſ. xliv. 6, 7.

and ſo nearly, even in this general view of him, did he reſemble *David* himſelf. Nor is the ſimilarity leſs obvious in the circumſtances mentioned in our text. *Length of days, riches, and honor*, were the liberal rewards they each enjoyed. Seventy and ſeven years[z] he lived, an age which exceeded even that of *David*: and thirty and three years he reigned, a period which few of his anceſtors attained. His riches I need not tell you, were far more conſiderable than any *Britiſh* monarch before him ever poſſeſſed. Of this, his numerous fleets and arms, his large acquiſitions abroad, the prodigious trade of his people to all parts of the world, and the amazing ſupplies that have been yearly raiſed for defraying the expences of the preſent war, are a ſufficient proof. All which inſtances of his greatneſs, have not failed to awaken the aſtoniſhment of *Europe*, and to command that reſpect from foreign powers, to which the favor of providence has juſtly intitled him. The chearfulneſs alſo, with which his people have thus contributed to

[z] Within ſixteen days.

the ſupport of the juſt and prudent meaſures of his adminiſtration, and the unanimity that has happily prevailed among them, as they have ſecured the higheſt reputation to his government, in the view of all the world; ſo they have ſhewn him to be poſſeſſed of the hearts of his ſubjects—an honor which every good King will account the greateſt, next to the favor of God himſelf. With truth therefore it may be affirmed of him, that *he died in a good old age, full of days, riches, and honor.*

HAPPY Prince! Thus raiſed up by God, to humble the pride and reſtrain the power of haughty tyrants; to aſſiſt his oppreſſed neighbours againſt the violent attempts of *Popiſh* enemies; and, like a tender father, to guard the liberties, and promote the intereſts, of a dutiful and affectionate people. May his name ever live, not in the records of hiſtory only; but in the hearts of all thoſe who have felt the bleſſings of his juſt, mild, and gracious adminiſtration!

BUT, while we thus lament his loſs, let us remember that he, as well as *David*, has left a ſucceſſor on his throne, of fair and promiſing expectations—a Prince who we truſt inherits, not the dominions only, but the virtues of his Royal Anceſtor: and who appears in this high ſtation, with this advantage above moſt of his Predeceſſors, that he has been trained to government under the reign of the beſt of Kings, and been formed to the duties of humanity and goodneſs, under the inſtructions of the beſt of Princeſſes—A Princeſs, whoſe name will ſhine in hiſtory, with this additional luſtre to all her other excellent qualifications, that thro' the favor of heaven, ſhe is the Royal Mother of GEORGE THE THIRD.

To him the princes, and the mighty men, and the ſons of the King, and all the people, have ſubmitted themſelves; as they did to *Solomon* of old [z]. Nor will they, I hope, forget to offer the ſame fervent prayers to heaven on his behalf as aſcended

[z] 1 Chron. xxix. 23, 24.

aſcended from the lips of *Iſrael* and *Judah* on that occaſion [r]. *Give thy judgments, O God, to the King, and thy righteouſneſs* to him that ruleth over us. Let him *judge thy people with righteouſneſs, and thy poor with judgment.* Let him *ſave the children of the needy; and break in pieces the oppreſſor.* Let him *come down like rain upon the mown graſs, as ſhowers that water the earth. In his days* let the *righteous flouriſh; and* let there be *an abundance of peace* in our land. And, ſince thro' thy bleſſing on the arms of our late ſovereign thou haſt given him *dominion from ſea to ſea,* haſt made them *that dwell in the wilderneſs bow before him,* and *his enemies lick the duſt* of his feet; ſo let *the kings* of the earth acknowledge his power, and his people *offer* him the chearful *tribute* of a dutiful and conſtant obedience. Let *prayer be made continually for him;* and let him reign with wiſdom, equity, and moderation; and with increaſing happineſs, ſplendor, and proſperity, to the lateſt period.

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[r] Pſal. 72.

It remains that I how close what has been said,

III. With two or three reflections.

1. How great a blessing is a good King! a Prince of a wise, honest, and generous heart; who fears God, and loves his people! Such, surely, do most justly merit our highest esteem, and our warmest gratitude; since by their hands, Providence dispenses to us the blessings of peace and plenty; since he appoints them the guardians of our lives and liberties; and since knowledge and virtue flourish chiefly, thro' the encouragement they receive from their influence and example. What an unspeakable privilege this is we have learnt, not by mere speculation, the only way in which most countries conceive of it; but by experience: for we have been the happy people, who have seen, felt, and enjoyed this great blessing. O what thankfulness should possess all our hearts; especially theirs, who have any sense of religion impressed on their spirits! Can we read of the

the cruelties exerciſed in ſome former reigns, and hear of the miſeries which our *Proteſtant* brethren abroad ſuffer, for the ſake of God and a good conſcience; and not feel in our breaſts every ſentiment of gratitude, that can be conceived, to that infinitely good God who has caſt our lot in this happy iſland, and given us exiſtence in ſo bright an æra of the *Britiſh* hiſtory? May we ever retain a due ſenſe of theſe things on our minds, and conſtantly expreſs it by the moſt chearful and loyal obedience to our great and excellent Sovereign! As *we fear God* let us *honor the King*[a]; and ever *lead quiet and peaceable lives, in all godlineſs and honeſty*[b].

2. From what has been ſaid we are naturally led to reflect on the vanity of the world. How uncertain, how tranſitory, are all preſent enjoyments! Death holds an univerſal empire: his dominion reaches over the whole earth. He inhabits every place; knocks in his turn at every door; and obliges every creature to ſubmit to his autho-

[a] 1 Pet. ii. 17. [b] 1 Tim. ii. 2.

authority. Princes, you ſee, with all their power, and wealth, and policy, cannot bribe him; nor is the pooreſt peaſant beneath his notice. The faireſt palace cannot ſhut him out; nor does the meaneſt cottage paſs unobſerved. *The fathers where are they?* The kings *do they live for ever*[a]? Where are the heroes of ancient times, that gave laws to the whole world, and carried their arms into the moſt diſtant parts of it? Their wiſdom, their fame, their power, could not make them immortal. Thoſe lips which have ſpoke truth, and peace, and goodneſs from the throne, are cloſed in ſilence and death: and thoſe hands, that have weilded the ſword to the terror of thouſands, are become inactive in the dark and cold grave. Such e're long will be our lot. Happy they who are prepared for this great event! Happy they who are formed into a noble indifference to the uncertain enjoyments of this world! Thrice happy they, who in the joyful expectations of a better ſtate, can triumph over the laſt enemy in the language of an Apoſtle! *O death, where is thy ſting? O grave,*

[a] Zech. i. 5.

grave, where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the law. But thanks be to God, which giveth us the victory thro' our Lord Jeſus Chriſt [b]. In one word,

3. Is the breath of kings in their noſtrils; and do they poſſeſs their crowns on the uncertain tenure of human life? Let us learn then *not* to *put* our *truſt in princes, nor in the ſon of man, in whom there is no help.* Their *breath goeth forth,* they *return to* the *earth: in that very day* their *thoughts periſh* [c]. But there is a God who liveth for ever, and whoſe dominion endureth unto all generations. On him may our confidence be immoveably fixed, while we rejoice in the power and grace of *Jeſus* his Son, who, when all the grandeur of this world hath vaniſhed away, ſhall reign happy and glorious, amidſt the never-ceaſing praiſes of thoſe, whom he hath *redeemed by* his *blood, and made kings and prieſts unto God* for evermore [d].

[b] 1 Cor. xv. 55—57 [c] Pſ. cxlvi. 3, 4. [d] Rev. v. 9, 10.

THE END.

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